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The Christian Socialist

The Golden Rule Against the Rule of Gold

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BARBED ARROWS—EDITORIAL

Inscription on a gravestone: "Here lies a lawyer and an honest man."

"Begorra," said Pat, "Why did they bury two men in one grave?"

* * *

Very few lawyers find sufficient employment at legitimate business to obtain a living thereby. "There are tricks in all trades," but theirs is a trade of tricks. Most of the so-called lawyers work as mere collectors, real estate agents, insurance agents, petty loan sharks or hopeless underlings in large firms. Nearly all of them are unmitigated parasites, uselessly preying on the honest labor of others for a living or in a small way dividing the graft of abler parasites. Under Socialism very, very few even of the best of them will be needed.

* * *

At St. Petersburg, Fla., about twenty miles across the bay from Ruskin, there are hundreds of pelicans and hundreds of sea gulls. When the big clumsy pelican, with its long ugly bill carrying a gallon membranous bag beneath, plunges into the water to gobble into its pouch a school of minnows the gulls come screaming to the scene fighting and scolding at each other. Some settle in the water in front of the pelican, whose bill bag is so distended with water and fish that he cannot lift his head and must wait till the water is cautiously drained out and the fish secured, while some gulls alight on the fisher bird's back, hoping that luck will enable them to grab some of the prey. Sometimes a little fish or two sticks half way out from the pelican's closed bill and the gulls grab the protruding ends of the fishes and pull them to pieces, often getting a whole fish in the scramble.

* * *

The business men are pelicans whose bill bags are loaded with watered stock in which float their luckless prey, while the lawyers are the gulls seeking a parasitic living from the catches of the bigger birds of prey. Sometimes lawyers and gulls catch a little fish all by themselves; but mostly they hope for existence only by the success of the more successful pelicans whom they faithfully attend.

* * *

Oh, yes, the gulls are pretty birds, pleasant to look at when not grafting shamelessly upon larger robbers, and lawyers are good fellows when not on duty.

* * *

But, friends, the fishes could get along as well—even much better—without either pelicans or gulls. And the people must cease being "minnows" for either kind of murderous robber birds.

Hurry and get wise, fellow citizens. Let us have Socialism; then no one can prey upon our lives or rob us of the fruits of our toil.

* * *

"Honest, useful lawyers?" Yes, a few; which reminds us of another old story:

A lawyer, noted for ability, integrity and wit by the name of John C. Strange, declared that when he died he desired nothing whatever chiseled upon his headstone but the words "Here lies an honest lawyer."

"But," protested his relatives and friends, "how will the people know who is buried there?"

"Oh, that's easy," said the lawyer. "When the people read the words, "Here lies as honest lawyer" and see no other statement they will exclaim at once: "Well! That's Strange!"

The boundless hypocrisy and shameless insolence of the widely advertised "charity" of rich men becomes more apparent with each new investigation. The competitive business system is one gigantic murderous graft. The bodies and souls of men, women and children are devoured to make the magnate fat and strong. Let a self-respecting people scorn their crumbs of charity. The relatively small amounts they give to relieve the very ones they have impoverished is an insult to intelligence and justice. Let them give all, as Jesus said, and "make to themselves friends of the mammon of unrighteousness" by using their wealth to destroy mammon's reign and to establish the rule of brotherhood and justice which will bring plenty and peace for all. On that condition alone can they gain entrance to the kingdom of heaven or true Socialism.

Certainly until the people learn enough to own their own lands, mines, mills, factories, stores, etc., for themselves, the private ownership of these things will be necessary. Thus there is temporary historic justification for capitalism and the existence of capitalists till the people get wiser; but the rich men who see the truth must quit fooling. Let them do something worth while to educate the people toward Socialism. Playing at Socialism on the side, carrying water on both shoulders, serving God and mammon, seeking like Ananias and Sapphira to be both in the kingdom and out of it at the same time will not do. "Behold, the Judge standeth at the door" and "the day of His vengeance is at hand."

This is not poetic sentiment, it is terrible fact.

Economic Democracy

Delivered at the Normal Park Baptist Church, Chicago, in connection with the Christian Socialist Fellowship Conference, by Rev. Charles G. Girelius, Vineland, New Jersey

The history of democracy does not record a triumphant progress. That history bears witness of innumerable defeats matched with victories, triumphant advances only to be followed with retrogression, sublime aspirations of the people giving way to despair. In the long run the people have been on the losing side. The democracies of Greece perished. The sturdy freedom of the Romans bore fruit in the tyranny of empire. Israel began her splendid career of democracy by revolt from the taskmasters of Egypt, only to end at last her national existence in the fall of Jerusalem before the armies of Titus. The Christian democracy founded by Jesus for three centuries matched its strength against the Roman empire. Here was a democracy that could not be conquered; but it was not proof against adoption. Emperor Constantine became a "Christian." The Roman empire went through the process of being "converted," and lo, we have the "Holy" Roman empire. The church lost her democracy, became imperialized and paganized, and was made to support the tottering walls of Rome. From that time the church as an institution served for a long time the interests of privilege and not of democracy, and has not yet fully recovered.

But, in spite of its lost battles, democracy is a spirit that will not remain subdued. Even after the church was betrayed into the service of Rome there remained small but stalwart bodies of Christians who defied the authority of nobles and kings and apostate hierarchies and who thus maintained the true apostolic succession of the spirit. All the while the Swiss cantons have likewise kept alive the flame of democracy in their mountain fastnesses. The French revolution was a splendid, though lurid, outbreaking of that same indomitable spirit. America promised, for a season, to become a veritable stronghold of democracy, and it was her glory that she furnished a refuge for the oppressed of all nations—to all save the African! American democracy, it is true, has come upon somewhat evil days, and today, as a nation dominated by tremendous financial interests, we are wondering what has become of that democracy guaranteed to us by that most sacred constitution, now so sturdily defended by Mr. Taft.

A Rising Tide Wave

Says Bouck White, in his introduction to that great and remarkable book, "The Call of the Carpenter": The rise of democracy "cannot be demarcated as a current in the midst of the waters. It is a ground swell moving the entire mass of the waters. The rising tide is reaching into every bay and inlet. Education, commerce, industry, art, letters, statecraft are feeling the presence of a new spirit in the world. It is not localized—no metes or bounds to it. It is imperturbably unaware of racial or national lines. America is committed to it with an organic and complete committal. France has launched herself on these waters and is lapped in its waves. England is in the throes; to worriment over it is attributed the recent death of her king. Germany, Russia, Spain, Italy tell the same tale. Turkey, Portugal, Japan are awakening. Persia, China, Egypt, India are rubbing sleep from their eyes. Quietly as the march of the stars and as irresistible, the coronation of the common people is drawing nigh." Since "The Call of the Carpenter" was written the report has come from China that Sun Yat Sen, the founder of the Chinese republic, has espoused the cause of Socialism.

To the oppressed, democracy looms up as a bright light of hope promising emancipation from slavery. To those who sit in high places it is a lurid light, threatening their vested privileges. Consequently we have had the spectacle of a president well intentioned, but representing the class interests, vainly holding up before the nation a terrible specter—the awful rule of the people!

But while the spirit of democracy is rising, a hard battle must yet be fought. Democracy was supposed to have been achieved in the American revolution. Our nation was founded upon democracy. Our typical politicians have never ceased using the catchwords of democ-

racy and telling us what a grand and free and glorious nation we are. Consistently have they opposed advanced measures of any sort by the oft-repeated assertion that democracy is imperiled by all such wicked innovations.

"What do you propose to say on the stump?" was asked of a candidate for office. "I think I'll stick to the American flag and the grand old forefathers of the revolution. Things are too mixed in my district this year."

But at last the public has awakened to the disconcerting fact that somewhere along the line democracy missed its path.

Americans Enslaved

In the beginning democracy undertook to secure the political field. This was the first necessary step. For a time it was not especially important to secure anything else. In the early days of our republic each citizen was personally free. He acknowledged no master. He had a vote. He owned his tools. The unexplored continent lay before him, and he could help himself to land. Natural resources were inexhaustible. Monopolies were impossible. What more did he need? If he were endowed with a fair amount of muscle and brain, success in life was a matter of his own making.

But all that is changed now. He has the same vote, the same constitution and the same flag, but not the same economic conditions. The natural resources have been taken up, to a large extent wasted, to a large extent held by private monopolies. The land has for the most part been appropriated, and a man out of a job cannot go out to the frontier and take up a homestead. Neither can he secure a few tools and start up work in some simple trade and be his own master. He must go to a factory and beg for a job and he usually has to take what wages he can get. If he is not satisfied he is told that he is at liberty to go elsewhere, a liberty granted him by our democratic institutions. He goes elsewhere and he finds that every concern that he is fitted to work for belongs practically to the same combination and he is lucky if he is offered the same terms and the same conditions as before. He is free, yes. He is free to take what he can get or starve. He is free, too, to make his children work, sometimes when he cannot get work for himself. He combines with other workmen, forms a union, makes his demands, declares a strike and he gains something; but he learns also that privilege is strongly entrenched and that the battle is unequal. He discovers that he is up against an economic despotism. Labor lords have taken the place of feudal lords. Democracy finds herself in a sorrowful plight. The workman is not free.

The Public Not Free

But it is not merely the workman who is not free. It is the public that is not free, the great public made up of everybody, but chiefly made up of plain, hard-working common people, men, women, children. Just because the men vote and in a few states also the women, we say that the public is free. But, when we look about us, we discover that the great interests that concern public welfare are in private hands, subject to private management. Our railroads serve as an illustration. The railroads are for public use and as such they ought absolutely to be subject to public control; in short, owned and managed by the public for the public. To be sure, the owners of the railroads do not now say "Damn the public" quite as brazenly as they used to, and the public through its federal government does undertake to regulate the rates somewhat; but what does that amount to? It is a sort of back door arrangement by which a humiliated public gets a favor or two from private concerns—something that a self-respecting public would never tolerate. The same is true of privately owned gas companies, privately owned electric light companies, privately owned street car systems, privately owned steel corporations, privately owned standard oil, privately owned beef monopolies, privately owned monopolies of every sort and character that infest the country over—all of them managed in the name of business and not for the benefit of the public. The public is simply the field for their exploitations. They are simply after profits, and they are all taking what the traffic will stand. They govern prices. They govern the quality of goods that the people shall consume. They determine the output.

"Progressives" Are the Dreamers"—Wake Them Up

Our progressive citizens are up in arms. They are going to regulate the trusts; they are going to dissolve them into their original units, and they are going to make them serve the public. It is an interesting experiment. It is an experiment that must be made, for there are a lot of citizens who will not be convinced that the proposition is lifeless until it has been given a trial. But Progressive Republicans and Progressive Democrats are undertaking a stupendous task. Theirs is the most Utopian project that is before the public today. They have the Socialists beaten to a frazzle when it comes to undertaking a visionary enterprise. They are going to send the corporations to Sunday school, make them good, regulate them, domesticate them, harness them, make them serve the public welfare. Truly I wish them success and if they succeed I shall be happy. But if they fail, if the corporations will not learn their Sunday school lessons, if our Progressives find that after they make their strongest effort the corporations are still in power, there will be a day of reckoning for the corporations. The Progressives will be the angriest lot of reformers on the continent and woe be unto the corporations in that day of wrath. We Socialists will be just ordinary conservatives by comparison when that day comes. We shall have to jump right in and stop the Progressives from using dynamite.

The Money Trust Crushing Men

But, seriously, democracy has fallen on evil days when so large a proportion of our public interests are in the hands of a privileged few, and practically beyond the control of the people. What a farce to call this nation a democracy when we have at the summit of its financial interests a man with such tremendous power as Morgan! Now Mr. Morgan says there is no such thing as a money trust. He ought to know, but I am, metaphorically speaking, from St. Louis. Says the Philadelphia North American, referring to the investigations of the Pujo committee:

"It has been established that the banking credit of the country amounting, the comptroller of the currency reports, to $23,000,000,000, is virtually under complete sway of a small group of men in New York; that the leading banks, because of interlocking directorates, act in harmony in the control of large transactions; that the nation's transportation interests in the same manner are under concentrated control and that the vast industrial enterprises are likewise dominated by this unofficial yet all-powerful association."—Jan. 14, 1913.

Verily, a country in such a situation is not free. It is absurd for such a country to boast of its free people and its democratic institutions. We have a species of political democracy, it is true, but that democracy is overshadowed and dominated by a moneyed despotism, and that despotism lays its hand upon government, upon the people, upon well-nigh every individual and home. That power taxes us every time we eat—and it's a taxation without representation (shades of Bunker Hill, deliver us). It taxes our food, our clothing, our homes, our pleasures. Asleep or awake, it is with us; we cannot escape its blighting touch. It degrades our moral life. It has exalted property over human life. It has made us mammon worshippers instead of worshippers of God. It compels us all to live in anxiety. Multitudes are crushed into abject poverty. The slums haunt our civilization like a dreadful nightmare. Men, women, children are heartlessly exploited. Moneyed interests care nothing for beauty, or life, or human welfare—everything is consumed in the fierce lust of its cruel, passsionate greed. "Business life is the unregenerate section of our social order," says Professor Rauschenbusch. "If by some magic it could be plucked out of our social life in all its raw selfishness and isolated on an island, unmitigated by any other factors of our life, that island would immediately become the subject of a great foreign mission crusade for all Christendom."

"Bird of Freedom" Exchanged for Gold

Not long ago we were boasting that we were the g[illegible] of the earth, and the eag[illegible] drowsily on every possib[illegible] occasio[illegible] the bald eagle. Now it is the golden [illegible] that exerts a more quiet power. But we ha[illegible] awakened from that old sense of national complacency. The muckrakers have convicted us of sin. Their revelations have put us to shame and humiliation, and our congressional investigating committees, while they have evidently not always told us everything they know, have nevertheless revealed to us conditions serious enough. The people do not govern. We are governed by a few, and we are governed badly. Big business is in the saddle, money rules and mammon is God. We thought we had secured political freedom, only to fall into the toils of a financial and industrial despotism; and this is where democracy missed its path. Democracy neglected to secure control over the realm of the economic and there can be no real freedom until the people secure this power also. Political democracy is only a shadow so long as our railroads, our public utilities, our natural resources, our larger industries, our corporations, our monopolies, our financial interests are in private hands. Washington and Wall street must both be subservient to the will of the people. We must have economic democracy as Professor Rauschenbusch says, in the book already quoted, "Political democracy without economic democracy is an uncashed promissory note, a pot without the roast, a form without substance."

Political democracy we must have, only it must be a means to an end; and that end is economic democracy. The initiative and referendum have to do with political democracy, and they will make it easier for the people to rule. They are truly Socialist doctrines, even though our progressive friends promise to put them into effect before the Socialists get a chance, for which I am very grateful to them. But the initiative and referendum must lead somewhere. Socialists propose to use the initiative and referendum for the purpose of establishing economic democracy.

People Must Own the Means of Life

Socialism is emphatic in its demand for an economic democracy. And this economic democracy must consist not merely in government regulation of our great industries and corporations, but also in the ownership and control of them by [illegible] for the people. Socialism's distinct[illegible]bution is this, that democracy is impos[illegible] without an economic basis. Man cannot live without bread, and by bread I mean everything that ministers to physical need. Therefore that democracy is vain which does not give its people control over its supply of bread.

The power that controls bread controls everything; it has dominion over both the bodies and the souls of men. Without an economic democracy even spiritual freedom is denied. Before economic freedom is accomplished the Kingdom of God cannot come. Therefore the people must hold economic power in their own hands if they are to be a free people. Public utilities, railroads, water, gas and electric light works, express business as well as the postoffice, must be governed by the people; otherwise private interests will tax us pretty much as they please. Coal, iron, all mineral supplies, water power, forests, all natural resources, belong by inalienable right to the people; otherwise the very sources of life are cut off. Our facilities for distributing the necessities of life—wheat, beef, fruit, clothing, fuel, must be in the hands of the people; otherwise private interests [illegible] force us to do their will, tax us for l[illegible]ng according to their good pleasure, and hold us in economic bondage. Our great industries must not be left in the hands of individual employers and giant corporations; otherwise our army of working people will remain nothing but wage slaves. And it is right here that the battle for human freedom has become [illegible]ottest, the class struggle most keen and i[illegible], for here the lines of battle are most distinctly drawn, in the struggle between capital and labor.

Necessity of the Class Struggle Till People Are Free

There are those who decry the idea of a

struggle. Their position is ridiculous. ...ental talk about "industrial peace" and ...t-repeated assertion that "the interests ...capital and labor are identical" are absurd. Samuel P. Orth, in last November's World's Work, describes the situation plainly. The title of his article is "The Battle Line of Labor" and the sub-title is "The Armies of the Trusts and of the Wage Earners—Two Warring Factions That Fight at the Public's Expense." "These two parties are in almost constant strife," he says. "I have called it war, and it is war. It may be only petty dickering; it often is dynamiting, burning, slugging and murdering." Later he says that the interests of capital and labor are not identical. "They never will be under a wage system and the sooner the public finds this out the sooner will they be able to make the rules of war, umpire the conflict and, in self-protection, impose fines and penalties on the malefactors." I do not agree with the conclusion, but Mr. Orth does understand the class struggle. The public, however, is not going to solve the trouble by making rules of war, umpiring the conflict and imposing penalties on the malefactors. The public must end the war itself by establishing an economic co-operative system, or industrial democracy. Only thus shall we abolish contending classes, establish human solidarity and make men free as God's children ought to be.

Socialism does not justify the class struggle, as some people think. Socialism does not even tolerate it. Socialism loves peace and has no desire for anything that tends to divide humanity. The doctrine of the class struggle is sometimes understood as an essential part of Socialism itself, whereas Socialism actually declares it to be an essential part of the capitalistic regime. The truth is that Socialism deplores the class struggle, wants to get rid of it and make it a thing of the miserable past.

Workmen Must Fight to Save Their Souls

Of course, Socialism encourages the workingman to stand up for his rights and to fight for them if necessary. That is his right, that is his privilege and duty, that is his only escape from slavery. If workingmen haven't spunk enough and manhood enough to struggle for something better, they are but poor miserable creatures with lost souls. If under the conditions prevailing in modern industry there were not a class struggle there ought to be, for the sake of the souls of men there ought to be. The ideal of a social order in which a few are allowed to profit by the submissive labor of the many is a sad ideal—and it is un-Christian.

While investigating a strike among the stevedores of Baltimore last May I was told by a clergyman who knew many of the stevedores and the conditions of their work that those men had been perfectly satisfied with their wages until certain labor leaders got in among them and made them dissatisfied. Well, I learned that they had been making an average of from five to seven dollars a week. From five to seven dollars a week on which to raise families! From five to seven dollars a week on which to save their souls, to live a life full and free and worth living! It is impossible. I cannot believe they were satisfied. I can believe that they had become so disheartened and depressed that their discontent could not find voice, because there was no friend to speak in their behalf. But if it is possible that they were so sodden and devoid of manhood as to be satisfied with their low wages and slavish lot, then in heaven's name I say it was that preacher's duty for the sake of the souls of those men to go to them with a message calculated to ...e them dissatisfied. Why did he wait for ... labor leaders to do it? Right there was his call to preach the gospel to the poor, the gospel of manhood, the gospel of self-respect—without which it is impossible to enter the kingdom of heaven. Sodden souls are not fit for the kingdom of heaven. They cannot be saved while they remain slaves to a sordid economic condition. While souls are in such a state I say, "On with the class struggle," and I say it in the name of God—the very God who prompted the children of Israel to revolt against Pharaoh and the taskmasters of Egypt. We want no sodden masses of men, contented with a menial lot, no sub-human herd unfit to be trusted with power and dignity. We want a democracy, happy, jubilant, ready for the giant tasks of God's kingdom.

Democracy Against Aristocracy

I have endeavored to show that Socialism stands for economic democracy as something that we must have if democracy is to survive at all. The choice of the future is between economic democracy and economic aristocracy. This is the meaning of the conflict between capital and labor, the issue involved in the class struggle. On the one side are the few, entrenched behind their money power; on the other side is the vast army of workers struggling to form an industrial democracy. The field of battle is economic, although other and higher interests await the outcome of this momentous struggle. Socialism is democracy's logical answer and sturdy challenge to capitalism.

Socialism is not only logical, but it is necessary. Without Socialism democracy must perish from off the earth. It is the one idea that is going to set the people free from wage slavery and deliver them from the blighting curse of the capitalistic regime. It is the one solution for the evils of modern industrialism—the ruining of womanhood, child labor, the exploitation of the workers. Socialism will not only deliver us from evils, but it will be a tremendous constructive force. It will open the way to highest efficiency, for it will set men free to work out their own salvation. It will take away the fear and the dread of want and the barriers between man and man.

Socialism is righteous, it is just. Without taking any other thought into consideration, the people have a right to rule themselves. The argument that the people do not have the ability to rule does not hold. In the first place, it begs the question, for we do not know what the people can do until they have a chance to try. We only know that our economic aristocracy has not yet made a very brilliant success. So we do not know what the people can do, but they have an inalienable right to try it. We cannot guarantee what will be their success, for the establishment of the Socialistic program is not going to be an easy matter. But a brave people are not going to stand back in craven fear because of a little risk. Risk? What right have we to talk about risk? Are we cowards? Are we afraid? Besides, is it not dangerous enough to have J. Pierpont Morgan at the head of affairs over which the people have no control?

Spiritual Meaning of Socialism

I must also emphasize the fact that Socialism has a spiritual significance. Man cannot live without bread; neither can man live by bread alone. In harmony with these two thoughts, Socialism aims to take away man's worriment over bread, so that his soul shall be free to seek something better than bread. Our present social order makes us anxious and it creates fear. The admonition to "seek first the kingdom of God and his righteousness" comes to us amid present economic conditions like a bitter mockery. Most of us have to seek a living first. We are in the grip of economic necessity. Our whole economic life is a burden too grievous to be borne. It trammels the soul. It enslaves the spirit. It stifles our loftier ambitions and aspirations. And it isn't simply those who are in actual poverty who suffer. This economic deadweight trammels also the souls of those who have a comfortable share of the good things of the world. These are the ones who suffer from a demoralizing apprehensiveness or timidity over every moral question touching the social advancement of humanity. "It is ...ngerous. It will hurt business," they say, and thus betray the fact that their souls, too, are in an unwholesome atmosphere. The economic environment has so deadened their souls that they know not the way into the kingdom of God.

Bu... he bitterest thought of all is not the hardship that our present economic system imposes, but the humiliation of it. Men can endure hardship, provided they meet hardships together as brothers and comrades. Brave souls glory over hardships. But it is the sense of being used and exploited that hurts. It's the sense of being used to enrich an employer, who does not share the hardship, that humiliates. It's a sense of injustice and a lack of comradeship that depresses the workman's soul and causes him to lose self-respect. The only safety for his soul lies in rebellion against his lot. If he submits he is lost, his soul is lost.

When a desperate workingman takes to the use of dynamite I would not charge the whole sin against him, though I deplore the act; but rather would I charge the sin against his respectable employers who are at the head of this cruel and grinding system that is calculated either to degrade men or make them desperate. The Prophet Isaiah spoke words that apply today:

"Jehovah will enter into judgment with the elders of his people and the princes thereof: It is ye that have eaten up the vineyard; the spoil of the poor is in your houses: What mean ye that ye crush my people and grind the face of the poor? saith the Lord, Jehovah of Hosts."

A passage such as this (and I could cite many more) makes it evident that God has something to say in regard to the economic life of man. The economic order we now have is something intolerable to God, for it is an order that enslaves the soul of man and alienates him from God. "Ye cannot serve God and mammon.' Therefore God would have the economic life of man so changed that it shall leave man's soul free to pursue its higher destiny. God's purpose is to establish a kingdom on earth; and God cannot establish that kingdom until the economic question is settled. If we read our Bible aright, we find in it no mass of visions remote from the earth, even the vision of the New Jerusalem, described in the Book of Revelation, and which so many mistake for an account of heaven, is a city "coming down out of heaven from God." What we find in the Bible are visions of earth itself regenerated, transformed into a "new earth," made heaven-like. By and by we shall have our heaven, for we shall live again, but first of all we have this earth to remake and glorify. The spiritual life is not therefore something removed from the world. The true spiritual life is founded on solid materiality. The true child of God refuses, proudly refuses, to be a ...e to the material; he must be its master.

Great Religious Revival Coming

A great work is that book recently issued by Professor Rauschenbusch and suggestive is its title, "Christianizing the Social Order." The book is splendidly prophetic. I should say that the book is truly a Word of God, as genuinely inspired as anything written or uttered by the prophets and apostles. "The Call of the Carpenter," by Bouck White is another book that appeals to me with all the power of a revelation. I verily believe that we have again entered upon a time of revelations from God; for it is a time when we need to know God's mind concerning the problems that perplex us. We need inspired men who have actually talked with God, who have seen Him face to face, and who are able to say to this new age, "Thus saith God concerning the labor problem," or any other problem that faces us. I believe that we are on the eve of a great revival, a great religious revival. But it will not be a revival worked up by any professional revivalist, or evangelist of the customary sort. Neither will it be a revival gotten up for the purpose of gathering additional members into some dying church. It will be a revival springing up in the hearts of the working people, oppressed by a grievous economic burden, convinced that their cause is right, believing that God is on their side, and who in response to the call of the Carpenter of Nazareth shall rise and say to the world, "This movement is of God. The time is fulfilled and the kingdom of God is at hand: repent ye and believe in the gospel."

Can you not imagine what a mighty religious power would come into the world with such a movement as that springing up among our working people? And with what amazement would the church look upon such a revival, a revival such as she herself has sought in vain to bring into the world! But Pentecostal outpourings of the Spirit of God do not always take place within the walls of conventionalized sanctuaries. A proletariat endued with power from on high—what social wrongs shall be able to stand before that? Quoting from Isaiah, Jesus beginning his public career in the syna-

gogue of his home city of Nazareth applied to himself the words:

"The Spirit of the Lord Jehovah is upon me,
Because he hath anointed me to preach good tidings unto the poor;
He hath sent me to bind up the broken-hearted,
To proclaim liberty to the captives,
And the opening of the prison to them that are bound;
To proclaim the year of Jehovah's favor,
And the day of vengeance of our God."

Thus Jesus placed himself on the side of freedom, freedom of soul, freedom from the anxieties and fears of economic bondage. Unto such are the portals of heaven opened.

STITT WILSON DECLINES TO BE RE-ELECTED MAYOR OF BERKELEY

A Deep Spirited Letter that All Comrades Should Carefully Consider—Spiritual and Moral Forces Must Not Be Neglected by the Socialist Movement

Berkeley, Calif., Feb. 19, 1913.

Dear Comrades and Friends: I beg to acknowledge receipt of your letter informing me that the Socialists of Berkeley have by unanimous vote nominated me for the office of mayor for a second term. I appreciate the trust you have hitherto imposed in me, and this added expression of your confidence and I sincerely hope that you will see the wisdom of the action indicated in this communication.

There is but one meaning of life and action to me, and that is the establishment of the Kingdom of God on the earth—the kingdom or condition of social justice, brotherly love and spiritual inspiration and fellowship among men, and it has been my abiding and all-compelling conviction for nearly twenty years that the next supreme step in that coming kingdom is the abolition of the present capitalist system and the establishment of the Socialist co-operative commonwealth. To that cause I have given my life, laying especial emphasis on the ethical and spiritual aspects of the social revolution now impending.

When I was nominated for the mayoralty of Berkeley two years ago I accepted, believing that if supported by a majority in the council, I could make some progress against the capitalistic control of the city utilities, and take some advance steps as a municipal administrator on behalf of the people such as I had not been able to accomplish as a public teacher or writer.

Handicapped by a Reactionary Council

But this time I must decline the nomination, however it may disappoint my comrades, supporters and citizens generally. The people of Berkeley have appreciated my general services as mayor of the city, many who formerly opposed me being now my staunch supporters. During my term of office there has never been a single attack or complaint lodged against me, either in the local press or in the city hall, by any group of protesting citizens, and I have not the slightest doubt but that if I accepted the nomination I would be elected with a great majority. But I cannot accept for plain and sufficient reasons.

During my term I have been in a minority in the council. Everything that I stand for as a Socialist is a matter of indifference when not actually opposed by the majority of the council, and in order to promote large measures of public importance it requires the concurrence of four out of the five in that body.

I would not under any circumstances consent to put in another two years in the simple routine of the mayor's office in a minority relation to a Socialist program, subordinated to men out of sympathy with my purpose and principles. There is a bare chance that I might in coming elections eventually secure a majority, but I consider my time and my life duties too important to take such a risk. If, finally, I found myself without a majority, I would feel compelled to resign.

The people of Berkeley may not know it, but the charter has left the mayor but little power unless backed by a working majority. He has no department of fundamental importance allotted to him. His supervisorial powers over the other departments is actually negated. The charter has placed administrative power elsewhere than in the hands of the mayor unless the departments are headed by men in sympathy with his program.

I, therefore, feel my life and years too valuable for longer service in that limited capacity under these circumstances. If tied by a majority council, neither the office nor its duties afford scope enough for the serivce I would render. The Socialist administration that I stand for would require practically a full board, and added to that appointed officials in subordinate positions animated with moral enthusiasm for the success of such an administration.

A Greater Reason

But I have a more positive reason for declining the nomination. I feel myself nominated and elected to a work and an office—if you please—that for the time at least, I am temporarily bound to fulfill at any cost to any personal or local advantages. Permit me to speak plainly, for I may seem to you culpable, for refusing the mayoralty of Berkeley when right at my hand.

The World-Need

The greatest need of the world—and of our own California—with the nations of the earth hastening to our great exposition, is a spiritual and ethical revival, an awakening and education of the social conscience, and a mighty outpouring of the spirit of the Christ, culminating in the spiritual illumination of individuals and the reconstruction of the social order.

This republic is facing a most momentous crisis. No patriot can contemplate the situation without great concern. And deep moral power and spiritual energy must be released, if this crisis is to be peacefully and triumphantly passed. The materialism, mammonism and social injustice of the "System" and its inevitable fruits of plain downright sin and selfishness needs the moral impeachment and regeneration that can come to us only through some such a sincere, simple, holy, inspired humanity-loving movement as primitive Christianity, adapted to our generation.

The spirit of such a movement seems to hover over us awaiting habitation in human hearts and lives. The call seems to come for men and women to count the cost, and forsaking every worldly advantage or gain or place or power, and led of the divine spirit to loose themselves in a passionate service for humanity which would eventually lift this civilization out of its economic slavery and spiritual limitations, into social justice and genuine righteousness.

This national crisis requires a spiritual revolution, a perfect moral upheaval, a baptism of goodness and power and wisdom in some degree comparable to that movement which re-dated history nineteen hundred years ago. The task before the nation is titanic, and titanic forces will alone be equal to it.

I believe there are multitudes weary of the false ideals, and the empty rewards and the ashes of these materialistic days—multitudes ready to renounce the world-spirit in all its forms and become the organs of the Christ-mind and instruments in bringing in the new day.

I pray to be one in the rank and file of that oncoming army. With a deep sense of the great task before the nation and of my own insufficiency, in relation thereto as one citizen, I nevertheless am called out into that service. As much as one man can do or be, to that I seem impelled. I must go out of the honor and comparative ease and comfort of municipal office into the less grateful and more arduous labors of an itinerant herald and apostle of the social revolution.

I seem called to go to the villages and even the country cross-roads of the whole state, as well as to the larger cities and towns, and preach this Christ-message, accepting the pot-luck existence which it may entail. A group of workers will accompany me in an aggressive state-wide propaganda. And as I go I shall find those of like mind among all classes of people—those who hear the voice and will follow.

At the present time I have a large and increasing audience in San Francisco. This will be made the nucleus of a great plan of world-wide significance for the World's Fair. A huge amphitheatre or temple will be built, and a platform established where morning, noon and night, during the fair, a message of the deepest spiritual quality and loftiest social vision will be offered to the multitudes of every tribe and people that come to us at that time.

Thus released from the cares of municipal office I shall also be at liberty to throw myself into particular battles as they arise in the movement of democracy—struggles of labor, local elections, campaigns for temperance and woman suffrage—from which I have been withheld. I shall be able to respond to calls for special occasions throughout the country, wherever the battle rages most fiercely, or in the remote and wayside places now neglected.

This is no passing impulse. During the long months in the city hall I have thought and prayed it all over. I grieve to disappoint you, and turn aside from this seeming place of power for the cause. I sincerely hope that the permanent gains to the larger movement may balance any temporary loss of my local service in the city of Berkeley.

Yours faithfully,
J. STITT WILSON.

CAPITALIST POLITICIANS PREPARING TO CAPTURE WOMEN VOTES

The Progressive Woman Begins Campaign to Block Move of Capitalists to Have Votes of Workingwomen Used Against Their Class.

With its National Socialist Woman's Day number for February, The Progressive Woman begins a live wire campaign of education and organization to arouse Socialists with its slogan, "Have a million Socialist women votes in 1916 and a 50 per cent woman membership in the Socialist party."

The Progressive Woman calls attention to the fact that such a campaign is necessary right now because capitalist politicians are catering to women voters. It also declares that the Socialist party can acquire a 50 per cent woman membership within a few years if all hustlers get busy, and if all party members become hustlers * * * to bring Socialism to the attention of working women.

In its National Socialist Woman's Day number The Progressive Woman reproduces a circular letter sent out by a Chicago capitalist publishing concern stating that a new magazine would soon be published and that its name would be Progressive Woman. This infringement on our only Socialist woman's magazine has been prevented. But the new magazine will cater to 1,800,000 women voters, suffragists and other women. It is certain that Socialism will not be included in its policy.

The support of all Socialist locals and hustlers and party members, both men and women, is now urgently needed to aid our only Socialist [illegible] magazine to continue and enlarge the good [illegible] it has been doing for six years. Every local can aid materially by ordering at least 50 [illegible] every month at the cost price of 3 cents per [illegible] us and don't forget to order a special bundle of the National Socialist Woman's Day number for meetings to be held on Woman's day.

The Progressive Woman is published at 5445 Drexel avenue, Chicago, Ill. It costs 50 cents per year, is finely illustrated and contains up-to-date, wide-awake propaganda matter. Why not subscribe for it now—not tomorrow or next week—but NOW? Do it.

TO MOTHER JONES

Dear Mother Jones, you are still true and tender
Despite the burden of your eighty years;
And so, today, outside your jail we render
A tribute bound with love and bathed with tears.
You have long watched our cheated children fading
Like beaten flowers, bending to the dust:
And you have watched the miner, blindly trading
His daily labor for a bitter crust.

You long have known; while on the earth, and under,
Our lives are threatened and our movements shaped:
That while the Cossacks fire and chargers thunder,
Our homes are sundered and our loved ones raped.
That all the while, through shame and destitution,
To tyrant laws we have been forced to cringe,
But there will come a day of retribution
For wrongs that cry to heaven for revenge.

The powers that be are strong; there is no telling
To what degree their madness may take flight,
But truth unfolds, and labor's heart is swelling
To live the life that lies beyond the night.
Your foes will fare like field ferns in December,
While maggots melt beside their bleaching bones:
While sculptor bold, in marble will remember,
The miners' guardian angel—Mother Jones.

—Mary Quinlan Laughlin.

Statement of the Ownership, Management, Circulation, etc., of the Christian Socialist, Published Semi-Monthly at Chicago, Ill., Required by the Act of August 24, 1912.

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HARVEY P. MOYER, Mgr.

Sworn to and subscribed before me this 28th day of March, 1913.

(Seal) HENRY L. STROCK,
Notary Public.

(My commission expires March 20, 1915.)

INFORMATION WANTED

The Information Bureau of the Socialist Party wants the names of all ministers, college professors and doctors in the United States who have become Socialists since 1900. Any reader of the **Christian Socialist** will be helping the Information Department if he will send in the names of any persons of these professions he may know of in his neighborhood who have announced themselves as Socialists since 1900.

Address, Carl D. Thompson, 111 N. Market St., Chicago, Ill.

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Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchanges on all checks, unless you add 10c for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

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Socialist Sermonettes

By REV. PAUL BURGESS

"He that is not against us is for us." Our last sermonette considered the text: "He that is not with Me is against Me;" and the sin of indifference to the call of the Master to bring His Kingdom on earth was pictured. The text we now consider would seem to contradict this if we did not look at the context. The disciples had seen a man casting out demons in Jesus' name and forbade him because he was not in their company. How broad and catholic is the view of the Master as he answers: "Forbid him not, for there is no man who shall do a mighty work in My name and be able quickly to speak evil of Me!" We Christians of today are only too apt to fall into the old error of the first disciples. Because someone does not subscribe to the doctrinal basis of the Evangelical Alliance we would forbid him casting out the demon of mammon. It's the old story—"Play my way or I won't play." Better leave the demon there than let somebody try a new way of casting him out! Because many Socialists call God by the name of Economic Determinism instead of by the name of Father we denounce them and tell them they can never help the world. What hypocrites we are! The world needs all the help it can get. And we need not fear for our God or our Christ. They are strong enough to take care of themselves. And if these same Socialists are indeed doing mighty works they cannot long speak evil of Jesus, (in fact, very, very few of them criticise Him at all). We need not fear those who are really casting out demons. We sin if we hinder them in any way. They are not indifferent and so against our Master because not for Him. On the contrary, they are for Him because not against Him. Let's get together.

THE CHICAGO C. S. FELLOWSHIP

Sunday afternoon, March 30, the Chicago Christian Socialist Fellowship held its regular monthly meeting at Masonic Temple. The attendance was good. Comrade Harvey P. Moyer presided and conducted the song service. Rev. John W. Newsom, of the Chicago University, gave an able and interesting address on the "Message of Amos," which was well received. Miss Evalyn Carr sang a vocal solo. Mrs. Ella Carr spoke on "The Great Master and His Mission."

Ten new members were voted in. Their applications came in largely as a result of the meetings held during the recent Fellowship conference. The Chicago Fellowship is hoping to do a greater and better work than ever before and is working for a stronger organization with which to accomplish it. We want the Christian Socialist Revival to start in Chicago with a real baptism of power that shall reach the churches and stir them as never before.

VAIL'S NEW BOOK

"Militant and Triumphant Socialism."

There seems to be a general misunderstanding about this latest work of Vail's which we advertised a few weeks ago. Several have written us asking why their orders for it have not been filled. **"Militant and Triumphant Socialism" has not yet been printed.** We thought we had made this plain in our advertisement, but it seems some did not so understand it. The poverty of the **Christian Socialist** is such that we have had this book in type for a long time, waiting until we should be able to meet the expense of publication. We have some orders in, but we must have a great many more before we can go to press with it. **SEND IN YOUR ORDERS. The sooner we get the orders the sooner we can publish the book.**

Single copy, 55c postpaid. The book and the **Christian Socialist** for one year, $1. Three copies, $1.25.

Send four 10-months subscriptions to the **Christian Socialist** (50c each) and receive the book as a premium.

How Long, O Lord, How Long

By Harvey P. Moyer

For generations and generations, the suffering and oppressed poor, the wide world over, have been pleading for the justice and comforts of Brotherhood.

For generations, our weaker sisters have been forced down into the paths of sin because of our lack of **Brotherhood.**

Now, even cyclones and floods with all their toll of death and destruction are proving the need of universal Brotherhood.

And must we wait for still more suffering, more wrongs, and more horrors before we seek FIRST the kingdom and its righteousness with all its added material blessings?

Lo, at last the hearts of the people over the wide world have been touched! At last we are all brothers!

But shall we stop at mere temporary relief? Or shall we take advantage of this great universally awakened conscience and lead these sympathetic people through Christian Socialist Literature into the sure, simple and speedy way to the establishment of God's Kingdom?

Do we really mean what we daily pray? Do we really want God's Kingdom to come on earth as in heaven?

Then, in God's name and in the name of humanity, let us get busy and show the waiting Christian people the right way and hasten its coming.

The people are ready to hear and accept the truths of Christian Socialism.

And we have abundant proof from thousands of comrades that the **Christian Socialist** is the best propaganda matter for these people.

But this paper ought to have a million readers instead of a few thousands.

A million people ought to be singing the inspiring "Songs of Socialism."

A million more this year should be supplied with the "A B C of Socialism," "The Christian Elements in Socialism," "The Socialism of Jesus," etc., etc.

If you will help us accomplish all this soon, we will certainly see Socialism in our day.

Do you want Socialism that soon? Then do **your** part in this great work in one or more of the following ways:

1. Renew your subscription to the **Christian Socialist** at once, **today,** before you forget this call.

If you will send us one dollar, we will renew your own subscription and send the paper one year to some friend. Send us $2 and we will renew your subscription for four years, until after the next campaign. This will help you and it will help us to do wonderful things for the Cause.

2. Pledge yourself to send us each month at least one five-month's subscription to the **Christian Socialist—Twenty-Five Cents,** less than one cent a day.

Is there one reader who can afford to do less than this to help bring in the Kingdom? And yet this would mean 180,000 new readers annually! Think of it!

3. Let every reader, who possibly can, pledge himself to send each month either two annual or four six-month's subscriptions from now on to the end of the year, for which send us $1.00 per month.

Is it not possible that, in spite of present poverty, there are at least one thousand comrades among all our readers who are willing to sacrifice this much for the Lord's greatest work?

4. Be one of **five hundred** to purchase one share of stock ($10.00) this month.

There surely ought to be this many comrades among our host of readers who can and will do this much to help hasten the end of injustice and oppression.

This would enable us to get out a number of very helpful Christian Socialist books and pamphlets, very much needed, and to greatly enlarge our Christian Socialist lecture staff to hold Christian Socialist "revivals." Such series of meetings are proving the greatest Socialist propaganda efforts ever held.

A Christian Socialist revivalist in every state in the Union would surely mean the Kingdom come in our day. We have the speakers; will you give us the means to use them?

5. Distribute through your local or individually at least one hundred copies of each number of the **Christian Socialist** (semi-monthly). These copies will cost you only $1.00 per hundred ($4.50 for 500, $8.00 for 1000).

Many of our best workers saw the light first through just such a stray copy of the **Christian Socialist.**

Comrades, let those of us who believe in a coming reign of righteousness make it our business to bring it about.

Do you say you are too poor to adopt any of these plans? We are all poor. Your editor earns his salary on the road preaching Socialism. Your president gets no pay. The helpers on the paper get little more than half pay. There are no dividends. Outside of legitimate expenses, every dollar goes into propaganda work.

We are not asking for ourselves. We are pleading for the social salvation of God's poor, the world's suffering humanity, and with His help we will keep on urging you to do your duty till the Kingdom shall have come.

Start in this great work at once. Become one of our Social Crusaders—a regular worker for the **Christian Socialist** in one or more of these five ways.

Surely the world-wide cries of suffering wives and children are loud enough, the burdens of an unjust world's woes are heavy enough, the possibilities of Socialism are grand enough to arouse from inactivity every Christian Socialist and inspire him to act quickly and generously.

May the Father of all mankind help You to act **today,** while you hear His voice.

THE CHRISTIAN SOCIALIST, APRIL 15, 1913

For Young Crusaders

Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.

The Teenty-Weenties

Across the fields I see her go;
My hat she's heaped with flowers,
The sweetest, wildest flowers that grow
In rainbowed April showers.
"Now, Auntie," soon her clear voice rings,
"That's all the f'owers you'll det!
The rest's such teenty-weenty fings
Their eyes ain't open yet!"
—Stella Weiler-Taylor, in Children's Magazine.

The Way of It

A little boy made him a wee snowball
And rolled it about in the snow;
And it gathered the crystals and clung to them all,
And O how that snowball did grow!
O my!
You've made one, of course, so you know.

A little boy whispered a word one day
Unkind of some one he knew,
And each one who heard it repeated his way
The story till O how it grew!
O my!
And a heartache was caused by it, too!

Two little red mittens the small ball rolled
That grew in such a magical way.
And a little red tongue was the one that told
The tale that grew big in a day.
O my!
Be careful, wee tongues, what you say!
—Pauline Frances Camp.

The Souvenir Winner

Aunt Kathryn wonders where all her boys and girls have gone to! It seems to her that there should be dozens of young people among the readers of this paper, from ten years old and upward, who would enjoy writing letters suitable for our column—letters telling interesting things about their localities, either Socialist news or matters of national interest. For instance, there must be young crusaders in the states of Washington and Oregon who could write us about the government enterprise known as the Celilo canal, which is expected to do so much for those states. Other projects and plans of great interest and importance would furnish interesting material for crusaders in other localities. And yet, all I get is three or four letters from some very young crusaders, who seem to have nothing of more general interest to say than their age, their school grade and the fact that they are Socialists.

This ought not so to be! A good, live, active, interested body of Young Crusaders could do much for the cause, but if we have not got the material there is little use in this department's living on at the poor, dying rate that is indicated by the correspondence which follows. I know there have been many setbacks which could not be helped, but we ought to do our best to recover our lost ground and get together. The best letter I have to print came before the souvenir offer was made, from a crusader in Oregon.

Monmouth, Ore., January 15, 1913.

Dear Aunt Kathryn: I have read some of the Young Crusaders' letters and would like to write some also. My father, mother, sister and my three brothers and I are all Socialists. I am ten years old. I gave my teacher a copy of the **Christian Socialist** last year. She was very interested in it. Her name is Miss Grace Davis. I am in the fifth grade. My teacher's name is Miss Todd. I go to the training school of the Oregon State Normal school. I have music, gymnastics and painting besides my regular studies. We do not like the climate of Oregon on account of so much rain. We are thinking of moving to California. I hope some of the Young Crusaders will write to the **Christian Socialist** soon.

Yours for Socialism,
Elberta Beth Ostrom.

This was a very nicely written and composed letter for a ten-year-old comrade and I hope Elberta will give away a great many more copies of our paper, because much good may be done by it and more and more people are getting interested to learn about Socialism every day. It is news to Aunt Kathryn that Oregon is objectionably rainy. I wonder if it has not been an unusual season? Can't you write again, dear, and tell us something about the canal I mentioned? I think Socialist fathers and mothers ought to make greater efforts to help their children to help this department, by suggesting topics and telling them more about public affairs, which would [illegible] their interest in the work. Our young [illegible] must be trained in this way if we are to [illegible] ceed in carrying the country for Socialism.

Here is the very first young crusader who ever wrote to us:

Greenfield, Tenn., February 4, 1913.

Dear Aunt Kathryn: I received your picture a long time ago. Mother helped me mount it on cardboard and we have it in the album now. I am sending you a stamp picture in this letter. When I have a better picture made I will send it to you. Easter comes the 23d of March, but I don't know how to answer the rest of your question. I am eight years old and am in the third grade at school. I have a little dog named Tip and a cat named Bill. I am my papa's and mamma's only child. I am a Socialist and love to read your letters and stories.

Your little friend,
Zed Aydelott.

Thank you for the picture, crusader boy. I am sure by your looks you will make a better and better "crusader" every year. We are glad to hear from you and hope you will find some way to make yourself useful in the cause of Socialism and write us about it. Now comes the prize winner:

Windsor, Colo., February 9, 1913.

Dear Aunt: I am a boy ten years old and would like to have a souvenir of Richmond, Va. It has been fifty-seven years since we have had as early an Easter and it will be a century before it will be as early again. I am in the fourth grade at school. I have to go two miles and I have a wheel to ride. My teacher's name is Miss Lillian Martin. I would like to have a pony to ride to school.

Melvin Markham.

I know how you feel about a pony, comrade! I guess every boy and girl longs for one, and I think it is a shame that they should not have one, too! But you are lucky to have a wheel and to be able to go to school and get an education. I have sent you a souvenir, which I hope will reach you safely.

An "Old Crusader" from Colorado sent me a long letter with much interesting information about Easter, but I have not time to copy it and our space is too limited to print long letters and it belongs to the young comrades, whom we wish to interest in the work of this paper. So while I appreciate the interest taken by the comrade, I hope he will understand why his letter does not appear.

Aunt Kathryn has been ill several times this winter and had far more to do than she had time and strength for. Have patience, and see if you can't help us to arouse and sustain interest in this department, comrades all.

News and Views

By WM. H. WATTS

John D. Rockefeller Jr. has formed a "Bureau of Social Hygiene," the chief object of which is to make an exhaustive study of vice and crime with a view to ascertaining causes and proposing remedies. According to matter published on the subject, the main objects of study, apparently, are to be women sent to reformatories and similar institutions. They are to be ticketed, observed and (figuratively speaking) dissected for several months; and from the results of this "laboratory work" it is expected that "data as to the conditions responsible for vice and crime will be obtained." Apart from the inhumanity of treating the most unfortunate victims of the existing social order as if they were guinea pigs under observation in a clinical laboratory, it will indeed demand a deeply scientific investigator to evade the fact, plain to any thoughtbul observer, that the chief causes of vice and crime are also the causes of great fortunes such as Rockefeller's. How Mr. Rockefeller's "Bureau of Social Hygiene" will deal with those primal causes, to which their investigations must lead them if honestly pursued, will be interesting to observe.—Louis F. Post, in "The Public."

* * *

New Zealand pays $15,000 a year for the services of the general manager of the government railways, and is now advertising for a competent man for the job. The system includes 2,750 miles of track, and the general manager's term is five years. In 1910 the revenue of the system was $15,816,000 and the expenditures $10,550,000, a pretty good showing. The lines carried $5,500,000 tons of freight and 11,141,000 passengers.—Christian Evangelist.

* * *

As the result of agitation by the Trades Council of Grand Rapids, Mich., the city council of that place has authorized the operation of a municipal coal yard, with a sale price of 95 cents a ton less than the usual rate charged by dealers.

* * *

The following is the text of the new amendment to the United States Constitution. It answers the question, "Where is the working class to get the money with which to purchase the industries? Why, tax it away from the capitalists, of course!

Article 16. The Congress shall have power to lay and collect taxes on incomes, from whatever sources derived, without apportionment among the several states and without regard to any census enumeration.

* * *

The Ohio legislature has passed a resolution for an amendment to the United States Constitution providing for the direct election of United States senators. It is not unlikely that this will be the next amendment. Our national constitution is not so hard to amend when we really want to amend it. Most of those who talk about the constitution being practically unamendable are people who, for reasons of their own, do not want to amend it.

* * *

The San Francisco Star prints this item: "Despite the Chronicle's dismal prediction that the Municipal Railway would be an awful burden to the taxpayers, it has from the start—with only ten of the forty-three cars running to Kearny street—earned enough to pay all operating expenses and the accrued interest on the bonded indebtedness.

"When all the cars are in service and running direct to the ferry, the income will be increased and the expenses decreased proportionately. The Municipal Railway is already what we said it would be—an object lesson for the public ownership of public utilities."

* * *

If the Democratic party in Congress were seeking political shipwreck, it could hardly set its prow better for the purpose in the present state of public opinion than by following a blind policy of state rights with reference to any of the natural resources of this country which concern the country as a whole. There is indeed a profound political truth in the doctrine of state rights. Local government in local affairs is a pole star of democracy. It is a principle to which, let us fervently hope, this Republic and its constituent republics which we call states will grow toward and not away from. But the traditional state rights doctrine, though it be vitalized by the home rule principle, is in fact something else than home rule. Not infrequently it is something different. No more important is it to the principle of local self-government that each of our smaller communities regulate its own affairs, than that our national community regulate the common affairs of all. The doctrine of state rights which once committed this republic to perpetuation of human slavery was a false and pernicious doctrine then; its application to national problems of the present day is a false and pernicious doctrine now—and unnecessary to boot.—Louis Post, in "The Public"

* * *

Capitalist farming is only just in its beginnings, and the Agricultural Trust is yet a long way off; but it can be seen in the distance by anybody farsighted enough. The Taft farm, a capitalist investment in Texas, covers 300,000 acres and is being enlarged. It is stated that the promoters of this great farm are bringing back to the farm all the industries pertaining to farm life. The quarter-section farmer is doomed. His farm is too big for a garden patch and too small for the economical use of modern power machinery, without which he cannot compete successfully.

* * *

A farmer in Oklahoma sold a carload of melons for $52.50, which were retailed in St. Paul for $635.50. The Nacogdoches Plaindealer says:

"The farmers of Pennsylvania sold $48,000,000 worth of potatoes in New York City in one year. The New York consumer paid that much for them, but the Pennsylvania farmers got only $3,500,000. The other $44,500,000 went to the food trusts and transportation."—The Rebel, Hallettsville, Texas.

* * *

Literature sent out by the national child labor committee shows by the census report of 1910 that one child out of seven under fourteen years of age is at work; 95 out of 114 under fourteen in the Alabama mills cannot read or write; 38 out of 84 children in Virginia cannot read or write; that 6,000,000 of the total population over ten years of age are illiterate. Twelve per cent of the men of voting age cannot read or write. And as a remedy it is suggested, "Get a living wage for the father."

"Proof? The Chicago Vice Commission reports that the second greatest cause why 40,000 girls are actually sacrificed to an immoral life in Chicago is the stress of industrial life on unskilled workers with the enfeebling influence of will power."—Amalgamated Journal.

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The House of Representatives of Kansas has gone on record by an overwhelming majority as favoring the Gordon resolution calling for the abolition of all the lower federal courts, establishing jurisdiction in state courts and affording direct appeal to the United States Supreme Court. The resolution to that effect was introduced by a Democrat, and the two Socialist members voted in its favor.

International Sunday School Lesson

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SUNDAY SCHOOL LESSON FOR APRIL 20: GENESIS 32 AND 33.

THE LAW OF RIGHTEOUSNESS.

I Recognized as Retributive.
1. So much as to call for a vision of divine help. 32:1-3.
2. So much as to call for the exercise of the utmost human ingenuity to avoid its punitive results—often leading to mistaken dependence upon prosperity based upon injustice. 32:3-8.

II Regarded as Relaxative.
1. By virtue of worthy ancestry and because of the enjoyment of undeserved prosperity (pious presumption). 32:9-10.
2. By virtue of prayer for deliverance inspired by fear for personal safety and reference to promises to be fulfilled by divine grace regardless of performance by human grit and gumption (which is more pious presumption). 32:11-12.

III Reminding of Restitution.
1. To the extent of awakening, in a vague manner at least, the sense of economic wrong done in the past in the spirit of graft; which sense of wrong seems only strong enough to try to purchase peace in the present by means of the gift of a bagatelle of the graft. 32:13-15.
2. To the extent of effecting a demonstrative and deceptive organization for carrying out of the last mentioned purpose. 32:16-23.

IV Restorative through Regeneration.
1. By a psychological experience in which the subconscious animal self wrestles with the superconscious spiritual self, and the latter prevailing gives a new name and a new purpose. 32:24-29.
2. Resulting in the waning of material motive, represented by lameness in the thigh and waxing of spiritual motive, represented by the new name "Israel." 32:30-32.

V Reconciliatory through Renunciation.
1. Through the changed spiritual attitude of the original wrongdoer, which resulted in as sudden a change of both the spiritual and physical attitude of the secondary wrongdoer, rendering both aggressive and defensive preparations useless as means of strife and contest. 33:1-11.
2. Through wise conduct, which, though contrary to human impulse, provides that unlike social factors, though reconciled, may pursue their separate ways that too close contact may not lead to renewed conflict. 33:12-20.

It is not to be wondered at that the primitive moral consciousness of Jacob was in such a crude state of development that it was able to call, in some vague sort of way, for divine help; and at the same time base its claims for such help upon facts and circumstances, which to the moral conciousness of those holding to the more advanced ideals of our time, would be regarded as the very best reasons for his not receiving such help.

It is a matter, however, to be wondered at that a state of moral conciousness, which could utter a selfish prayer and claim the fulfillment of what was believed to be a divine promise on grounds of prosperity resulting from the practice of dishonest policies should, in the face of a great crisis, become transformed into a state of spiritual power that completely conquered the low, deceptive propensities that operate chiefly upon the animal plane, as the result of the psychological experiences of a single night.

But it is a greater matter of wonder that, after more than three thousand years of moral development for the race, such a large per cent of the most enlightened part of the race, even when they admit the desirability of the individual and society being governed by their moral consciousness, rather than by their animal propensities, in the practical affairs of political and economic life, are not willing to admit its practicability as possible, even after a half century of direct appeal to such moral consciousness.

I, II, III.

As Jacob, in his capacity as patriarch, represented what we call government in our day, the three divisions indicated above represent the moral conflict of an imperfect, somnolent moral consciousness with the dominant animal propensities which, barring modifications made in response to such demand as can come from a half-awakened moral consciousness, rule in all the political and economic life of our day; and the outline under the respective divisions should be sufficient to make this clear to any mind that can see economic facts, even "through a glass darkly."

IV, V.

As Jacob, after facing the crisis of his life, rose to a state of spiritual consciousness in a single night, where the higher faculties dominated in the affairs of his social and business life, as set forth in the last two divisions of the outline, his experience fitly represents that transformation which many belive will come, aye must come, to modern society, when after facing the coming crisis that is to determine whether it shall live or die, it shall come out of that night of anguish with a spiritual instead of a carnal body.

More than 14,000 men found shelter for the night in the St. Louis Municipal Lodging House during January. Six thousand did the necessary work in the municipal wood yard to earn a breakfast, as well. The number of those whose watchword is "Tell them that you saw me, but you never saw me saw" is increasingly small. Thirty-three hundred were willing to take baths before seeking the "Sandman." More than five per cent of the guests were under 20 years of age. The cleanly and industriously inclined gave evidence of being men who are down, but not "out." For the sake of these and the youths who may yet be saved from the worst effects of idleness in a great city, the outlay of $1,368 last month on the part of the city for the maintenance of this institution is well justified.—Christian Evangelist.

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Dr. Wiley, the pure food expert, at Greeley, Colo., Jan. 28, 1913, said: "Half of the children of the United States are starving, and under the very shadow of the nation's capital there are 17,000 who are underfed. The child who does not have some nutritious food is not alert mentally, and eventually becomes either a criminal, idiot or imbecile. The very foundations of this government are threatened."—Appeal to Reason.

SUNDAY SCHOOL LESSON, APRIL 27: GENESIS 37.

THE LAW OF RIGHTEOUSNESS.

I Dishonored.
1. By patriarchal partiality, representing modern favoritism in government; which leads to hatred and strife, the favored minority being distinguished by the wearing of garments not adapted to labor and denoting nobility. 1-4.
2. By vain assertion of superiority on the part of the favored class, usually representing a minority as one to eleven, which leads to envy on the part of the majority. 5-11.

II Discredited.
1. By the patriarchal policy of appointing the idle favored minority to supervise and report upon the laboring majority. 12-17.
2. By conspiracy of the discredited majority which seek to rid themselves of the domination of the favored minority, fitly representing royalty, by violence, which sometimes destroys life, but which takes the form of restraint upon the liberty of the minority, as a compromise; instead of exerting their influence, which their numerical strength of eleven to one gave them for the establishment of just governmental conditions. 18-22.

III Disobeyed.
1. By a trifling trade with representatives of commercialism, which fitly represents the workers of the world thinking to rid themselves of nobility by turning it over to the merchant class for a paltry wage, taking the place of feudal charity. 23-29.
2. By general deceptive report on the part of the majority that royalty was dead, even deceiving themselves into thinking it forever out of the way; while it was only put into position where, by combining with economic forces, its power was increased a thousandfold. 29-36.

We have now reached a point in the Genesis record where it will be impracticable to cover in these outlines and comments the successive chapters as heretofore done, as the history is broken up into accounts of contemporary events, having no direct logical connection with each other, but we shall continue to cover all or as much as possible of the record that relates to the passages selected by the International Committee for the lesson proper.

As Jacob was the head of the patriarchal government, the tragedies which were enacted in his family, as the story comes to us, lend themselves in this lesson quite easily to illustrate the strife and struggle which go on in modern government on a larger scale as the result of injustice and favoritism and of envious, malicious and sometimes murderous resistance on the part of the victims of injustice; while owing to their superior numbers in all times, by peaceful and intelligent methods they might have taken and held, and might now take and hold, matters in their own hands and maintain something like an equitable social order.

The solution of the social problem has, therefore, always been and still is dependent upon the prevalence of intelligence and morality; and to be obliged to reach this solution by the long, tortuous, bloody, rugged road of economic evolution, when the direct and scarcely trodden highway of intelligence and morality is in plain sight, tries the patience of those who have heard and long to heed the prophet who pointed out this highway nearly three thousand years ago, declaring that "the unclean should not pass over it"; that "wayfaring men, though fools, should not err therein"; that "no lion should be there and no ravenous beast should go up thereon," and those that walked thereon "should obtain joy and gladness and that sorrow and sighing should flee away."

And it requires still more patience, when those who hear and long to heed this prophetic voice remember that nearly two thousand years ago this now almost abandoned thoroughfare was trodden by Him who not only "spake as never man spake," but who also walked as never man walked, and that the feet of his faithful disciples for three hundred years thereafter followed his footsteps on this same highway, until Constantine, in the name of political ecclesiasticism, drove them therefrom into the bogs of beastly, bartering sociological commercialism and the swamps of bickering, blighting theological mysticism; from which the vast majority of so-called Christendom as yet show no desire to emerge.

I.

By reference to verse 2 it will be seen that Joseph at first, when he was old enough, worked with his brothers in taking care of Jacob's flocks. Whether justly or not, and upon this point the record does not enlighten us, at the age of seventeen Joseph appointed himself, if not already appointed by his father, the patriarchal governor, a government spy. His report of this conduct of his brother workers, whatever it may have been, as in the case of workers who spy on workers today, seems to have enabled him to "stand in" with the government to the extent of enabling him to lay aside his ordinary working garments and to put on the "long-sleeved tunic," which all modern authorities agree is the correct translation for the words which give us the "coat of many colors" in the King James version.

This tunic, the long sleeves of which precluded muscular activity at any kind of manual labor, was the badge of idle nobility; and, with apologies to Carlyle's "Sartor Resartus," here is the factor in the "philosophy of clothes" that has done more than all else to disturb the world's peace. For be it remembered that it is not the cut, nor color, nor cost of clothes that causes class consciousness. It is that quality of the garments, whatever it may be in varying times and climes, which draws the dead line between idleness and industry; between the worker and the shirker.

II.

Whether Joseph was a labor spy at first or not, it is quite clear, from verses 12 to 17, that he was duly appointed as such, after he put on the "long-sleeved tunic." This step of the patriarchal government led naturally to what is related in verses 18 to 22. And neither the government and its favored minority, nor the victimized majority were justified in their conduct by any principle of ethics prevailing then or now; and nothing but an apology based on the existence of abnormal social and economic relations can be offered for either or for the classes whom they represent in our modern political, commercial and industrial life.

III.

The deal made by the envious half brothers of Joseph, which, by the way, was due more to their being half instead of full brothers than to anything else, as all unfraternal conduct in modern days is due to men recognizing each other as only half brothers or no brothers at all, by which the aristocratic supervision of Joseph over them was temporarily abolished, fitly typifies the decline of royalty, after the passing of feudalism, as the result of an alliance between the merchant class and the working class; as it also typifies the deceived and deceiving working class, who, instead of using their numerical power for establishing just conditions by honest and peaceful methods, often resort to the same means used by the ruling class, and as such conduct brought Joseph's half brothers again under the domination of a combination of idle royalty and exploiting commercialism, beginning with their settlement and subsequent bondage in Egypt, so must similar conduct bring similar results in our day.